Marriages.

Feb. 18, at Atch Lench baptist chapel, Worcestershire, by the Rev. S. Dunn, the Rev. Thomas Michael, minister of the first baptist chapel, Halifax, to Emma Hiles, second daughter of Mr. A. H. Wright, of Evesham.

Feb. 18, at the Bethel baptist chapel, Bury, by the Rev. William Stokes, of Manchester, Mr. Jacob Parkinson, of Bacup, to Miss Mary Ann Duckworth, of Bury.

Feb. 20, at Broadmead baptist chapel, Bristol, by the Rev. William Brock, D.D., of Bloomsbury chapel, London, uncle of the bridegroom, Edward G. Clarke, of Sydenham Road, to Mary, eldest daughter of Mr. E. H. Phillips, of Marlborough Hill.

Feb. 20, by license, in the baptist chapel, Blisworth, near Northampton, by the Rev. G. G. Bailey, Mr. Owen Gurney, to Miss Maria Coleman, both of Long Buckby.

Feb. 26, at the Bethesda baptist chapel, Truro, by the Rev. J. Lewis, the Rev. Edward Dennett, of Blackheath, to Ellen, eldest daughter of W. H. Bond, Esq., Truro.

Deaths.

Jan. 12, at Thurlby Grange, Alford, near Louth, aged 28, Mr. Jesse Kemp, jun., an esteemed member of the baptist church at Alford, and an active superintendent of the sabbath school, which he punctually visited, though residing at a distance of three miles.

Jan. 14, after an illness of only a few days, aged 52, the Rev. David Day, baptist missionary in Port Maria, Jamaica, after twenty-three years laborious service on that island. Mr. D. has left a mourning widow and six fatherless children.

Feb. 8, at Bourton-on-the-Water, Gloucestershire, Nathaniel Stenson, M.D., aged 86. He was nearly the last of a select circle of contemporaries, which comprehended Robert Hall and John Foster. The latter was his brother-in-law. His bodily senses and his intellectual faculties were almost unimpaired to the last, although for a long time his general strength had slowly yielded to age and decay.

Feb. 12, at Leeds, Ann Lamb, aged 18. She was one of those who were dismissed from South Parade to form the new church, York Road. At the time of her baptism she met with much opposition from her parents, and had to be supplied by one of the deacons with a change of raiment for the occasion. But she was of a meek and quiet spirit, bore all with patience, and died happy in the Lord. Her last words were, "I am waiting for my crown."

Feb. 17, after a few days illness, aged 50, Mr. Robert Seal. Like his father, he was one of the deacons of the General Baptist church, Broad-street, Nottingham, a generous supporter of its interests, and of the institutions of the connexion. Mrs. S. died two years ago, and now nine orphan children are left to lament their irreparable loss. May they trust in the God of their fathers!

Feb. 17, at Stretford, near Manchester, aged 63, Mary, the beloved wife of Mr. John Hull, and sister of the late Dr. Yates of the Baptist Missionary Society.

Feb. 25, at Cambridge Terrace, Hackney, the Rev. Andrew Reed, D.D., aged 75, for many years an eminent Independent minister in London, author of "No Fiction," and founder of several large benevolent institutions for the destitute.

March 7, at Melton Place, Euston Road, London, aged 77, Mrs. Lydia Preston, widow of the late Rev. John Preston, formerly of Melbourn, near Derby, and the youngest and last surviving daughter of the late Rev. Dan Taylor. Her end was peace.

March 15, at the Shrubbery, near Leicester, C. B. Robinson, Esq., J. P., aged 64, for many years a deacon of the baptist church, Belvoir Street, Leicester. Mr. R. was a generous contributor to religious and benevolent institutions, and especially to those of the denomination to which he was united. Recently, but anonymously, he sent £1000 to aid the funds of the Baptist Missionary Society. We believe that Mr. R. maintained a town missionary, and we hear that he made provision that his subscriptions to certain objects should be continued, but for which and how long we are not informed.

March 15, at Irthlinborough, Northamptonshire, aged 82, Rev. J. Trimming, nearly sixty years pastor of the baptist church there, and father of Mrs. Robinson, whose accidental death at Kettering on the railway we lately recorded. Three days only after the death of Mr. T., his aged partner, also 82 years of age, was called to follow him to heaven, after a happy union on earth of sixty years.

YOUTH'S MISCELLANY.

CELEBRATION OF "GOOD FRIDAY" IN CENTRAL AMERICA.

POPERY depends on pageantry. The Bible and the preaching of the gospel are set aside to make way for artistic shows; and men are treated like children with mountebank exhibitions. Stephens, in his travels in Central America, describes a scene of this kind.

"On Thursday, at about ten o'clock, the crowd in the church formed into a procession, and Mr. C. and I went out and took a position at the corner of a street to see it pass. It was headed by Indians, two abreast, each carrying in his hand a long lighted wax candle; and then, borne aloft on the shoulders of four men, came the figure of Judith, with a bloody sword in one hand, and in the other the gory head of Holofernes. Next, also on the shoulders of four men, the archangel Gabriel, dressed in red silk, with large wings puffed out. The next were men in grotesque armour, made of black and silver paper, to resemble Moors, with shield and spear like ancient cavaliers; and then four little girls, dressed in white silk and gauze, and looking like little spiritualities, with men on each side bearing lighted candles. Then came a large figure of Christ bearing the cross, supported by four Indians; on each side were young Indian lads, carrying long poles horizontally, to keep the crowd from pressing upon it, and followed by a procession of townsmen. In turning the corner of the street at which we stood, a dark Mestitzo, with a scowl of fanaticism on his face, said to Mr. Catherwood, 'Take off your spectacles and follow the cross.' Next followed a procession of women with children in their arms, half of them asleep, fancifully dressed with silver caps and headdresses; and finally a large statue of the Virgin, in a sitting posture, magnificently attired, with Indian lads on each side, as before, supporting poles with candles. The whole was accompanied with the music of drums and violins; and, as the long train of light passed down the street, we returned to the convent.

On Friday, at nine o'clock, the corregidor called for us, and we accompanied him to the opening ceremony. At the steps of the grand altar stood a large cross, apparently of solid silver, richly carved and ornamented, and over it a high arbour of pine and cypress branches. At the foot of the cross stood a figure of Mary Magdalene weeping, with her hair in a profusion of ringlets, her frock low in the neck, and altogether rather immodest. On the right was the figure of the Virgin gorgeously dressed, and in the nave of the church stood St. John the Baptist, placed there, as it seemed, only because they had the figure on hand. Very soon strains of wild Indian music rose from the other end of the church, and a procession advanced, headed by Indians with broad-brimmed felt hats, dark cloaks, and lighted wax candles, preceding the body of the Saviour on a bier borne by the cura and attendant padres, and followed by Indians with long wax candles. The bier advanced to the foot of the cross; ladders were placed behind against it; the gobernador, with his long black cloak and broad-brimmed felt hat, mounted on the right, and leaned over, holding in his hands a silver hammer and a long silver spike; another Indian dignitary mounted on the other side, while the priests raised the figure up in front; the face was ghastly, blood trickled down the cheeks, the arms and legs were moveable, and in the side was a gaping wound, with a stream of blood oozing from it. The back was affixed to the cross, the arms extended, spikes driven through the hands and feet, the ladders taken away, and thus the figure of Christ was nailed to the cross.

In the afternoon we were again seated with the municipality in the church, to behold the descent from the cross. The spacious building was thronged, and the floor was covered by a dense mass of kneeling women, with turbaned headdresses, and crying children on their backs, their imaginations excited by gazing at the bleeding figure on the cross; but among them all I did not see a single interesting face. A priest ascended the pulpit, thin and ghastly pale, who, in a voice that rang through every part of the building, preached emphatically a passion sermon. Few of the Indians understood even the language, and at times the cries of children made his words inaudible; but the thrilling tones of his voice played upon every chord in their hearts; and mothers, regardless of their infants' cries, sat motionless, their countenances fixed in high and stern enthusiasm. It was the same church, and we could imagine them to be the same women who, not long ago, in a frenzy and fury of fanaticism, had dragged the unhappy vice-president by the hair, and murdered him with their own hands. Every moment the excitement grew stronger. The priest tore off his black cap, and leaning over the pulpit, stretched forward both his arms, and poured out a frantic apostrophe to the bleeding figure on the cross. A dreadful groan, almost curdling the blood, ran through the church. At this moment, at a signal from the cura, the Indians sprang upon the arbour of pine branches, tore it asunder, and with a noise like the crackling of a great conflagration, struggling and scuffling around the altar, broke into bits the consecrated branches to save as holy relics. Two Indians in broad-brimmed hats mounted the ladders on each side of the cross, and with embroidered cloth over their hands, and large silver pincers, drew out the spikes from the hands. The feelings of the women burst forth in tears, sobs, groans, and shrieks of lamentation, so loud and deep, that, coming upon us unexpectedly, our feelings were disturbed, and even with sane men the empire of reason tottered. Such screams of anguish I never heard called out by mortal suffering; and as the body, smeared with blood, was held aloft under the pulpit, while the priest leaned down and apostrophized it with frantic fervour, and the mass of women, wild with excitement, heaved to and fro like the surges of a troubled sea, the whole scene was so thrilling, so dreadfully mournful, that, without knowing why, tears started from our eyes. Four years before, at Jerusalem, on Mount Calvary itself, and in presence of the scoffing Mussulman, I had beheld the same representation of the descent from the cross; but the enthusiasm of Greek pilgrims in the Church of the Holy Sepulchre was nothing compared with this whirlwind of fanaticism and frenzy. By degrees the excitement died away; the cracking of the pine branches ceased, the whole arbour was broken up and distributed, and very soon commenced preparations for the grand procession.

We went out with the corregidor and officers of the municipality, and took our place in the balcony of the cabildo. The procession opened upon us in a manner so extraordinary, that, screening myself from observation below, I endeavoured to make a note of it on the spot. The leader was a man on horseback, called the centurion, wearing a helmet and cuirass of pasteboard covered with silver leaf, a black crape mask, black velvet shorts and white stockings, a red sash, and blue and red ribands on his arms, a silver-hilted sword, and a lance, with which, from time to time turning round, he beckoned and waved the procession on. Then came a led horse, having on its back an old Mexican saddle richly plated with silver. Then two men wearing long blue gowns, with round hoods covering their heads, and having only holes for the eyes, leading two mules abreast, covered with black cloth dresses enveloping their whole bodies to their feet, the long trains of which were supported by men attired like the other two. Then followed the large silver cross of the crucifixion, with a richly ornamented silver pedestal, and ornaments dangling from each arm of the cross that looked like lanterns, supported by four men in long black dresses. Next came a procession of Indians, two abreast, wearing long black cloaks, with black felt hats, the brims six or eight inches wide, all with lighted candles in their hands, and then four Indians in the same costume, but with crowns of thorns on their heads, dragging a long low carriage or bier filled with pine-leaves, and having a naked skull laid on the top at one end.

Next, and in striking contrast with this emblem of mortality, advanced an angel in the attitude of an opera-dancer, borne on the shoulders of six men, dressed in flounced purple satin, with lace at the bottom, gauze wings, and a cloud of gauze over her head, holding in her right hand a pair of siver pincers, and in her left a small wooden cross, and having a train of white muslin ten yards long, supported by a pretty little girl fancifully dressed. Then another procession of Indians with lighted candles; then a group of devils in horrible masquerade. Then another angel, still more like an opera-dancer, dressed in azure blue satin, with rich lace wings, and clouds, and fluttering ribands, holding in her right hand a ladder, and in her left a silver hammer; her train supported as before; and we could not help seeing that she wore black velvet smallclothes. Then another angel, dressed in yellow, holding in her right hand a small wooden cross, and in the other I could not tell what.

The next in order was a beautiful little girl about ten years old, armed cap-a-pie, with breastplate and helmet of silver, also called the centurion, who moved along in a slow and graceful dance, keeping time to the music, turning round, stopping, resting on her sword, and waving on a party worthy of such a chief, being twelve beautiful children fancifully dressed, intended to represent the twelve apostles; one of them carrying in his arms a silver cock, to signify that he was the representative of St. Peter. The next was the great object of veneration, the figure of the Christ crucified, on a bier, in a full length case of plate glass, strewed with roses inside and out, and protected by a mourning canopy of black cloth, supported by men in long black gowns, with hoods covering all but the eyes. This was followed by the cura and priests in their richest robes and bareheaded, the muffled drum, and soldiers with arms reversed; the Virgin Mary, in a long black mourning dress, closed the procession. It passed on to make the tour of the city; twice we intercepted it, and then went to the church of El Calvario. It stands on an elevation at the extreme end of a long street, and the steps were already crowded with women dressed in white from the head to the feet, with barely an oval opening for the face. It was dark when the procession made its appearance at the foot of the street, but by the blaze of innumerable lighted candles every object was exhibited with more striking wildness, and fanaticism seemed written in letters of fire on the faces of the Indians. The centurion cleared a way up the steps; the procession, with a loud chant, entered the church, and we went away."

THE PIANO.

Lady C—— was brought, a few years ago, to the knowledge and possession of salvation in a way that was as simple as it was unexpected. Her house was being painted and papered. The furniture of the drawing-room was placed in the middle of the floor, and covered with cloths. Going one day into that room with a friend, whilst the workmen were present, and perceiving a good deal of damp about, she said, "I am afraid my piano is suffering from this." Raising the covering, she opened the instrument, and ran her fingers up the keys, and then added, "Oh, how sadly it is out of tune! and at present I know no tuner with whom I am satisfied." One of the painters overhearing these remarks turned round and said, that if her ladyship would allow him to mention a tuner, he thought he could recommend one who would give entire satisfaction. Lady C—— was as pleased with the offer as she was surprised, and immediately accepted it. Thinking that the man himself must know something about instrumental music, she asked if this was the case. Finding that he both sung and played, she requested him to be kind enough to give her his opinion with regard to the piano. Putting his fingers on the keys, and playing two bars of a hymn tune, he agreed, he said, with the impression she had expressed. Struck with the sweetness of the bars he had played, Lady C—— begged him to play the piece through, and tell her what it was. He played the tune, gave its name, and added that it was one which was frequently sung in the baptist chapel in a neighbouring street, which he attended. For many days the music of the tune kept ringing in Lady C——'s ears; she longed to hear it sung. The desire continuing and increasing, she resolved to visit the chapel where it was in common use, in the hope of hearing it. She carried her purpose into effect, and quietly repaired to the baptist meeting-house. But she heard, when there, what was better than the tune she wished to listen to. She heard words whereby she was saved. The Lord was in the place, and she knew it not. But the discovery that He was there was soon made. The voice of the preacher became to her the voice of God. The words that were uttered were made the power of God to the salvation of her soul. How wonderful God is in working! With what power He can invest the smallest and feeblest instrumentalities! By means which men would account trifling and utterly insignificant, He can accomplish the loftiest purposes of wisdom and love, and transfer men from darkness to light, and from the dominion of satan to the kingdom of Jesus Christ his Son. Who would ever have thought that the playing of a hymn tune would have been followed by such a result? But, in the hands of the Lord, a few bars of music are quite sufficient to be the means and channel of highest good to human souls. It is by the weak things of the world that He confounds the mighty. No worker, then, in the kingdom of Christ need ever be discouraged in the use of weak means. The feeblest things are mighty through God. The grandest eloquence, the profoundest reasoning, and the most persuasive entreaties, are in themselves no more in the conversion of souls than the feeblest utterance, and the discourse that is without argument and pathos. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

THE

BAPTIST REPORTER.

MAY, 1862.

THE BARTHOLOMEW BICENTENARY—THE UNITED MOVEMENT.

Before we proceed, as intimated in our last, to notice this movement, we may be permitted to give expression to a few thoughts respecting the circumstances in which as a nation we find ourselves placed at this juncture.

We have passed through a gloomy winter. The unexpected sickness and almost sudden removal by death of the Prince Consort—the apprehension of war with the Northern States of America, and the necessary expenses of preparation—the failure of the cotton supply, and the consequent want of employment—the awful catastrophes of the coal regions—and, as if to increase our troubles and alarm our fears, the almost unbroken clouds that have overshadowed us, sending down unseasonable showers, and inundating our valleys—have all united to make the winter of 1861—2 a gloomy and portentous period.

Our personal experience of human life, to a somewhat protracted term, has taught us that we can do nothing better, next to trust in God, than endeavour to find for ourselves, in seasons of trouble, some active employment, in order to divert our attention, and relieve our minds from the heavy burden which weighs them down. Far sooner shall we thus find relief, especially if we engage in some good work beneficial to others as well as ourselves, than in sitting still to brood in melancholy over unavoidable calamities.

And hence it is that we welcome, as calculated to divert our attention and occupy our thoughts, the opening of the New International Exhibition on this day (May 1st), and the proposed commemoration of the noble faith and patient suffering of our fathers, for God and conscience sake, in 1662—both coming to us, as indeed they do, with a peaceful and salutary influence.

After referring in our last to certain remarkable ecclesiastical facts in the history of our country which took place previously to the passing of the "Act of Uniformity" in 1662, and the spirited manner in which the Congregational Union had determined to celebrate the event by pecuniary contributions for the erection of chapels and other buildings, we stated that we should next notice another organisation for the commemoration of that event, consisting of a United Committee of evangelical dissenters, who, objecting to the raising of funds for denominational objects, would confine their attention and efforts to the diffusion of information on the principles of nonconformity. We now furnish a copy of the statement they have put forth of their objects and plans.

"On St. Bartholomew's Day, Aug. 24, 1662, occurred one of the most important events recorded in English history. On that memorable day, about two thousand clergy of the Church of England, unable, with a good conscience, to make the declaration, imposed by the Act of Uniformity passed a few months before by the Legislative authorities of the realm, 'of unfeigned assent and consent, *ex animo*, to all and everything contained in the Book of Common Prayer,' then recently revised by Convocation, were, in conformity with the provisions of that Act, deprived of the livings which they held, and, with their families, turned adrift into the world, to face privation, suffering, and, it might be, death, as best they could. Without concert, having but little opportunity of becoming acquainted with each other's intentions, innocent of any design of making a political demonstration, these christian ministers, many of them eminent for learning and piety, the greater part of them able and faithful pastors of their respective flocks, left their pulpits, their settled spheres of usefulness, their homes, and their means of subsistence, rather than do violence to their consciences by professing to believe more than they did believe, and by obeying the will of man in opposition to what they regarded as the will of God. The subsequent lives of these confessors, for the most part, justified the integrity of their motives. The history of our country contains no passage which illustrates on so grand and impressive a scale the triumph of religious principle over seductions and intimidations deliberately employed to test its reality and power.

So large, so decisive, and, in its consequences, so fruitful a victory in favour of the spiritual kingdom of Christ, is at least as worthy of suitable commemoration as any of the great battles by which liberty has been secured or empire won. The Bicentenary of the event naturally prompts those who can appreciate its moral dignity and importance to recal the particulars of that immortal struggle, and, by inducing the mind of the present age reverently to study, and closely to commune with, that of the past, to quicken and strengthen the sentiment of spiritual allegiance to the Divine Head of the Church, as the supreme motive by which the hearts and actions of christian citizens are to be swayed in all ages. No identity of ecclesiastical or theological faith between the willing Nonconformists of 1862 and the forced Nonconformists of 1662 is required to give a meaning to such a commemoration. It is not to the opinions, but to the conduct of the ejected that the present is a fitting occasion to do honour. Their heroic spirit, not their convictions—their fidelity to conscience, not their articles of belief—their unswerving loyalty to their spiritual King, not their ideas on questions of Church relations and Church government, commend them to attention, to sympathy, to imitation, in these times. It is in reference to these high qualities of spiritual citizenship and patriotism that they, 'being dead, yet speak'—and these, mainly, are the qualities the grand historical display of which calls for appropriate celebration.

The Central United Bartholomew Committee of Evangelical Nonconformists has been constituted for the purpose of promoting such an appropriate celebration. They are conscious of no desire whatever to supersede, far less to overbear, either individual, local, or denominational efforts to turn the Bicentenary of St. Bartholomew's Day to worthy account. They earnestly disclaim any assumption of authority. They have organised themselves in no spirit of rivalry. The sole object of their existence as a Committee is honestly to attempt to do whatever may require central and united exertion in order to be done most effectively, or to be done at all. The work they contemplate will be chiefly suggestive and cooperative. The needs they aim at supplying will be almost exclusively those which can be supplied only by some such organisation. The spheres to which they will direct their activity will be especially those in which, without some external impulse and aid, nothing, or at any rate, nothing adequate to the occasion, seems likely to be undertaken. It appears to them that there is service to be rendered in the collection of information, in the preparation of it for the public mind, in diffusing it throughout the country, particularly the remoter and less populous districts of it, and in enforcing with impressiveness the religious and moral lessons with which the history of 1662 is fraught; service which can best be rendered by a central Committe, representative, to as large an extent as possible, of all denominations of Evangelical Nonconformists. This furnishes the true and only ground of their association. To this end they agree to devote the best energies they can give, and, so far as the object in view shall be effected independently of their assistance, they will not only be content that such should be the case, but heartily thankful.

The Committee are unanimous in their resolution that in their collection of historical facts bearing upon the Ejection of the Two Thousand, and in their presentation of them, in whatever form, to public notice, the most rigid impartiality shall be observed. Implicit deference to truth they recognise as the most important moral of the event to be commemorated, and they would look upon the indulgence of any predisposition, should it exist, to dress up a case for the purpose of establishing foregone conclusions, as a desecration of the opportunity which God's providence has brought round to them. They are fully aware of the danger they will incur of unconsciously imparting to narrative a bias which the events themselves might fail to justify, and of controversially pressing them to a service foreign to their real significance; and they purpose conscientiously to exercise their utmost vigilance against it. They will neither suppress what may be essential to qualify the judgment, nor supply what rests upon unauthentic evidence, nor select what when put together would be calculated to mislead, nor colour with a view to produce a false impression. Their purpose and endeavour will be to present a photograph of the great occurrence to which they wish to draw attention, that the genuine significance of the picture may not be concealed or marred by an untruthful exhibition of the facts of which it consists.

The Committee are equally anxious that all the practical lessons which an impartial account of the Ejection suggests should be honestly, and, in the proportion of their relative importance, earnestly enforced. They repudiate beforehand the charge which may possibly be brought against them, of intending to make the facts speak a moral which does not belong to them. On the other hand, they will not shrink from giving due weight to any moral fairly deducible from them. They desire to be preserved from allowing either self-flattery or a mistaken charity to prevent them from reading and stating the mind of Christ as disclosed through the medium of this portion of history;

and, whilst they wish that their interpretation of it may be the result of a true religious judgment, they trust that their exposition and enforcement of it will be characterised by 'unfeigned love to the brethren.' In a word, it will be their aim to pursue catholic objects in a catholic spirit.

To carry into effect the purpose shadowed forth in the foregoing paragraphs, it is the intention of the Committee to make immediate arrangements with a competent writer for the early preparation of an historical work, moderate in its compass, attractive in style, perfectly authentic, and fully illustrative of the event to be commemorated, and to give this work as wide a circulation as possible. Meanwhile, to meet present demands, to obviate misapprehensions, to correct misstatements, and to bring out specially interesting and important features of the case, they propose to issue a series of Tracts and Papers, periodical and occasional, as the course and spirit of the movement may appear to them to require.

They will make provision for the delivery of a Course of Lectures in London by men thoroughly qualified to give a fitting tone to all subsequent efforts, and will use every endeavour, not only to secure the attendance of suitable audiences, but, by means of authentic and ample reports in the daily journals, to put the information and instruction, thus guaranteed by responsible names, within easy reach of every reader in the kingdom.

Finally, they will endeavour to bring a stimulating and encouraging influence to bear upon congregations in every part of the country, which may be found upon inquiry to be beyond the circle of effort made by other religious bodies, and, owing to that or other causes, indisposed or unprepared to improve the occasion. They will seek to put themselves into friendly communication with the officers and committees of such ecclesiastical organisations of Evangelical Nonconformists as may be best qualified to give them correct information of, and ready access to, separate churches, and to point out to them where their exertions are most required, and what kind of exertion would be best adapted to each case. The Committee hope by this means to economise their labours, and to give assistance, whether by suggestion, stimulus, counsel, or co-operation, only where and when it will be really serviceable.

Such, in briefest outline, are the objects and plans of the Central United St. Bartholomew Committee of Evangelical Nonconformists. The Committee are fully aware that schemes of usefulness which it is easy to describe, it is often extremely difficult to reduce to practice. They can pledge themselves to nothing beyond their own earnest resolution to fill in this outline with befitting effort. They foresee an amount of occupation which they would gladly devolve upon others. They take upon them a weight of responsibility which it would be more pleasant for them to forego. They undertake to discharge duties which, were they to consult their inclinations only, they would much rather avoid. But they enter upon their work deeply impressed with the conviction that the Bicentenary of 1662 ought to be hallowed by cheerful self-sacrifice. They are conscious that their most devoted services will, after all, be but a faint reflection of the disinterested and godly spirit of the men whose memory they are intent upon reviving. Hence, looking for guidance and strength to the same unfailing source from which the ejected ministers derived them, they will do what they can. To this end they confidently appeal to Evangelical Nonconformists to give their active and liberal co-operation. A special opportunity has been vouchsafed to them. An open door is before them. The voices of the sainted dead summon them to be up and doing. Our fervent prayer for them and for ourselves is, that we may all have grace to discern the appointed season and its appropriate work, and to improve the one by doing the other."

"The Central United Committe" which has published this considerate and temperate address is composed of "evangelical nonconformists," with Edward Swaine, Esq., Chairman; Sir S. Morton Peto, Bart., M.P., Treasurer; and the Rev. Samuel Cox, Secretary. The list of above forty names on the Committee includes those of some of the most eminent ministers and gentlemen of the metropolis—both baptist and pædobaptist. Messrs. Morley, Peto, Mathieson, and Edwards have each subscribed £100, and Messrs. Coleman, Salt, Crossley, and Kelsall, £50 each to thé funds. Tracts and other documents are now in the course of publication, and several distinguished ministers have been engaged to deliver lectures. Parties desirous of obtaining authentic information are invited to address the Secretary, "Rev. S. Cox, 10, Broad Street Buildings, London." We have been careful to furnish these statements that our friends in the country may know where to apply.

It would not be possible for us to give a full report of all that has already been done, or is proposed to be done, in the issue of tracts, and pamphlets, and books, or the delivery of lectures, either by the "Congregational Union" or the "United Committee." But we may briefly observe that the "Baptist Union" has not, wisely we think, recommended any separate subscriptions for denominational purposes. They seem to prefer the contemplated movements of the "United Committee."

There cannot, however, be any well-founded objection to the proceedings of the "Congregational Union." We recognise the right of the members of that body "to do what they will with their own," and in their own way. Neither are Baptists, or Presbyterians, or the various sections of Methodists, to be blamed if they do not follow their example. In this matter we claim liberty of thought and action for all, as best befitting the remarkable event we all desire to commemorate.

And for these reasons we cannot but regret that the pecuniary movements of the "Congregational Union" have been made the subject of ridicule by a baptist minister, who, writing to the *Freeman*, says, "There are occasions when subscription lists are a desecration; but there are some thrifty souls who would have proposed a collection on the Mount of Transfiguration itself!" This may seem witty, but is it wise? For although such a ludicrous association of ideas may for the moment excite a smile, we think that our thoughtful readers will join with us in regarding it as an irreverent trespass on one of the most sublime and holy scenes ever presented to human vision, and unjust to the parties reproved. Not in this way did Robert Hall give play to his matchless wit, or shoot the arrows of his pungent satire whenever and wherever opportunity offered. It has been truly said that "The most foolish man is able to make the most sacred things farcical."

But enough! We felt it our duty to refer to this matter. We have done so, not without pain, and we gladly leave it. Indeed the "Church" party seem determined to find us all work enough to do of another kind; for, stung to the quick by the statements which have already been made respecting the cruel manner in which the Nonconforming ministers were ejected, and encouraged by their success a year ago in resisting the abolition of church rates, they are putting on a bold front, and asking, "How did they (the two thousand ministers) get there?" To which we might reply, How did English Episcopalians get there a century before? and if it be replied by the authority of the "ruling powers," so also did the two thousand, and we think by a far more respectable authority.

Again, it is stated by the same party that the majority of the ejected being Presbyterians were not Anti-State-Churchmen. Granted that they were not; the Evangelical Presbyterians in Scotland have since then set an example to the Evangelical Episcopalians of England that they have not the moral courage to imitate.

And further it is affirmed, and we allow it, that many of the congregations afterwards raised by the ejected Presbyterians soon became Unitarian. But what did the great majority of the Conforming Episcopalian clergy become? Their own Bishops being witnesses they were Nothingarians. Such Whitefield and Wesley found them — flock-fleecers but not flock-feeders. Lord Chatham's stinging rebuke of their ambition and inconsistent conduct cannot be forgotten.

"Two blacks cannot make one white" we know. But we think the Episcopalians of the present day ought not to be the first to throw stones like these. Is it not notorious that the boasted Church of England is not one church, but many—high church, low church, and broad church? and do not all its ministers, the "Essays and Reviews" men up to the venerable Primate of all England, swear that they are yet all of one faith?

As for us, why we baptists have always been "Separatists." Our fathers were. There were but few of them among the two thousand. John Bunyan, Thomas Grantham, and many others, were itinerants—"messengers of the churches" some called them. If they found the doors of a parish church open and people willing to hear, they preached to them; as Andrew Fuller and other dissenting ministers have done in later years, and as we would do again if opportunity offered. But the baptist preachers of those days did not mix in the fray between the Presbyterians and Episcopalians for state endowments. They had other work to do in gathering and feeding their own flocks. Indeed we may regard them as passive spectators of that struggle, anxious only, and above all things, for religious freedom from all magisterial control. When the ejection took place they doubtless sympathised with the expelled as fellow-sufferers for the truth. And this too is why we now join in honouring the memory of those noble men.

We cannot conclude without again noticing some of the effects already produced by the discussion of this subject. The "Church" party as well as the Dissenters seem to be fully aware of the importance of the question. The Evangelical Clergy are the most active, both in lecturing and publishing. Canon Miller has made himself conspicuous in the conflict. In high dudgeon he has not only made use of rough language, but has resigned his position as president of the Birmingham Auxiliary to the Bible Society! Well: we cannot help it. There are some questions which try men's souls, and this is one of them. We do not therefore regret that the evangelical clergy have been made to *feel* the inconsistency of their conduct in continuing to practise ceremonies and use forms of words which on other occasions they are ready to condemn, and from the observance of which many of them are now praying parliament for relief.

Spiritual Cabinet.

THE HUMAN WILL—ITS WEAKNESS AND POWER.

BY HORACE BUSHNELL, D.D.

WHEN the fact of sin, with all its consequences of distemper and disorder, is admitted, the problem is to find by what power the original harmony of nature can be re-constructed, and its currents of penal disaster turned back. Can the human will do this? That it can act upon the courses of nature we know, —sin itself indeed is the staring and incontrovertible proof that it can. But it does not follow, as we have said already, that the power which has broken an egg, or shivered a crystal, can mend it. That is a thing more difficult, and demands a higher power.

Consider simply the change that is needed to restore the lapsed integrity of a soul. Its original spontaneity to good is gone, its silver cord of harmony is broken, the sweet order of life is turned into a tumult of inward bitterness, its very laws are become its tormentors. All its curious, multiform, scarcely conceivable functions, submitted by its laws to the will, are now contesting always with each other, and are wholly intractable to its sovereignty. And still it is expected of the will, that it is going to gather them all up into the primal order, and reconstruct their shattered unity! Why, it were easier, a thousand-fold, for man's will to gather all the birds of the sky into martial order, and march them as a squadron through the tempests of the air! Manifestly none but God can restore the lapsed order of the soul. He alone can reconstruct the crystalline unity. Which, if He does, it will imply an acting on those lines of causes in its nature, by whose penal efficacy it is distempered; and that is, by the supposition, a supernatural operation.

Besides, the work is really not done till the subject is restored to a virtue whose essence is liberty. And how is man, by his mere will, to start the flow of liberty? He may do this and do that, and keep doing this and that, carefully, punctiliously, suffering no slackness. But it will be work, work only, and the play of liberty will never come. He can never reach the true liberty till an inspiration takes him, and the new birth of God's Spirit makes him a son. The light he manufactures will be darkness, or at best a pale phosphorescence, till Christ is revealed within. His self-culture may fashion a picture with many marks of grace, but the quickening of God alone can make it live. If he relish his work in a degree, it will be the relish of conceit, not the living fountain of a heavenly joy, bursting up from unseen depths within. He will advance fitfully, eccentrically, and without balance, making a grimace here, while he fashions a beauty there; for there is no balance of order and proportion till his faith is rested in God, and his life flows out from the divine plenitude and perfection. Meantime his ideals will grow faster than his attainments, and if he is not wholly drunk up in conceit, he will be only the more afflicted and baffled the greater his pertinacity. *Oh, if there be any kind of life most sad, and deepest in the scale of pity, it is the dry cold impotence of one who is honestly set to the work of his own self-redemption!*

Do we then affirm, it will be asked, the absolute inability of a man to do and become what is right before God? That is the Christian doctrine, and there is none that is more obviously true. Wherein, then, it may also be asked, is there any ground of blame for continuance in sin? Because, we answer, there is a Living God engaged to help us, and inviting always our acceptance of His help. Nor is this any mere gracious ability, such as constitutes the joy of some and the offence of others. No created being of any world, not even the new-formed man before his fall, nor the glorified saint, nor the spotless angel, had ever any possibility of holiness, except in the embrace of God. This is the normal condition of all souls, that they be filled with God, acted on by God, holding their will in his, irradiated always by his all-supporting life. Just this it is that constitutes the radical idea of religion, and differs it from a mere ethical virtue. God is the prime necessity of all religious virtue, and is only more emphatically so to beings under sin.

There is really no difficulty in this question of disability under sin, save that which is created by the fogs of unintelligent speculation. It is taken extensively, as if it were a question regarding man's inherent, independent ability, when in fact he has no such ability to anything. Can he obey God or not? is he able to do God's will or not? is the question raised; and it is understood and discussed as being a question that turns on the absolute quantities of the man, and not in any respect on relative aids and conditions without; much as if the question were whether he has weight, apart from all relative weights or attractions? or whether he can stand alone apart from anything to stand upon? or whether he has power to live a year, apart from all food, and light, and shelter, and air? The true question of ability is different. It is this: Whether the subject is able to rise into a holy life, taken as insphered in God, and all the attractive, transforming, and supporting influences of the grace of God? Apart from this, he certainly is not able. By mere working on himself and manipulating, as it were, his body of sin and death, he can do just nothing in the way of self-perfection; and, if he could even do everything as regards self-transformation, there would be no religious character in the result, any more than if his works were done before the moon. Religious character is God in the soul, and without that all pretences of religious virtue are, in fact, atheistic. Such is the disability of a fallen man, taken as acting on himself; and the condition of an angel, acting in that manner, is no better; for he could not begin to act thus without being himself fallen, at the instant. But if the question be what a man has power to do, taken in the surroundings of Divine truth and mercy, which in fact include the co-operating grace of the Divine Spirit, the true answer is that he can do all things. He has at every moment a complete power as respects doing what God requires of him at that moment, and is responsible according to his power. And yet, when we say a complete power, we mean, not so much that he is going even then to do something himself, as that he is going to have something done within by the quickening and transforming power of his divine Lord, in whom he trusts. *His power is to set himself before power, open his nature to the rule of power, and so to live.* Even as we may say that a tree has power to live and grow, not by acting on itself and willing to grow, but as it is ministered unto by its natural surroundings, the soil, the sun, the dew, the air. It has only to offer itself openly and receptively to these, and by their force to grow.

Where, then, it may be asked, is the significance of free will, which we have even shown to be a power supernatural? If the disordered soul cannot restore itself, or by diligent self-culture regain the loss it has made by sin, wherein lies the advantage of such a power, and where the responsibility to a life of holy virtue? Our answer is, that by the freedom of the will we understand simply its freedom as a volitional function; but mere volitions, taken by themselves, involve no capacity to regenerate or constitute a character. Holy virtue is not an act or compilation of acts taken merely as volitions, but it is a new state, or *status* rather, a right disposedness, whence new action may flow. And no mere volitional exercise can change the state or disposedness of the soul, without concurrent help and grace. We can will anything, but the execution may not follow. To will may be present, but how to perform it may be difficult to find,—difficult, that is, when simply acting in and upon ourselves; never difficult, never possible to fail in doing, when acting before and toward a Divine Helper, trustfully appealed to. And this is the power of the will, as regards our moral recovery. It may so offer itself and the subordinate capacities to God, that God shall have the whole man open to his dominion, and be able to ingenerate in him a new divine state or principle of action; while, taken as a governing, cultivating, and perfecting power in itself, it has no such capacity whatsoever. And this is the only rational and true verdict. Say what we may of the will as a strictly self-determining power, raise what distinctions we may as regards the kinds of ability, such as natural and moral, antecedent and subsequent, we have no ability at all, of any kind, to regenerate our own state, or restore our own disorders. Salvation is by faith, or there is none.

Poetry.

BROADCAST THY SEED.

BY JOHN CRITCHLEY PRINCE.

Broadcast thy seed!
If thou hast aught of wealth to lend,
Beyond what reason bids thee spend,
Seek out the haunts of want and woe,
And wisely let thy bounty flow;
Lift modest Merit from the dust,
And fill his heart with joy and trust;
Take struggling Genius by the hand,
And bid the striving soul expand;
Where virtuous men together cling
To banish some unhallowed thing,
Join the just league, and not withhold
Thy help, thy counsel, and thy gold;
Wouldst have thy humbler brother freed?
Broadcast thy seed.

Broadcast thy seed;
If thou hast mind, thou hast to spare,
And giving will increase thy share;
Put forth thy thoughts with earnest zeal,
And make some stubborn spirit feel
The grace, the glory, the delight
That spring from talents used aright.
The improving wealth, which none can take'
Though fortune frown and friends forsake;
The strength of vision, more and more
Expanding as he dares to soar;
Virtue and knowledge glorious twain!
The more they give the more they gain!
Wouldst help a brother in his need?
Broadcast thy seed.

Broadcast thy seed;
Albeit some portion may be found
To fall on harsh and arid ground,
Where sand, or shard, or stone may stay
Its coming into light or day,
Be not discouraged. Some may find
Congenial soil and gentle wind,
Refreshing dew and fostering shower,
To bring it into beauteous flower,
From flower to fruit to greet thy eyes,
And thrill thee with a sweet surprise:
Do good, and God will bless the deed:
Broadcast thy seed.

HOPE FOR THE BEST.

BY PROFESSOR WHITWORTH.

Hope for the best, there is energy in it;
 Courage will stand rough adversity's test;
Strive, strive for the palm, and you're certain to win it—
 You may be tried now, but it's all for the best.

Rough rain-clouds are gathering, greater and greater,
 Obscuring the heavens so recently fair;
There's a rainbow behind, to come sooner or later,
 And the watchword of wisdom is—Never Despair.

Try again, try again, there is always a turning,
 The lane may be long, but the end you must find;
Look firmly before you, all obstacles spurning,
 For a fixed resolution will not look behind.

Fail at first, never mind, others did so before you—
 Courage and prudence were never in vain,
The reward of your toil must be hovering o'er you—
 Have patience and faith, try again, try again.

Hope for the best, it cannot be ever;
 The hardest of trials must all have an end;
Energy knows not the meaning of never;
 Things may come to the worst, but they're likely to mend.

Hope for the best, there is fortitude in it;
 Patience will triumph o'er poverty's tests;
Strive, strive for the palm, and you're certain to win it,
 And if you're tried now, why, it's all for the best.

Reviews.

The Chinese Classics: with a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes. By James Legge, D.D., of the London Missionary Society. In Seven Volumes. Vol. I., containing Confucian Analects, the Great Learning, and the Doctrine of the Mean. Hongkong: at the Author's. London: Trübner & Co., Paternoster Row. 1861.

We have reasons for fearing that this great work has not been brought before the notice of the British public in the way that its extraordinary merit demands and deserves. We are indebted to a lady in the neighbourhood of Leicester, the sister of the wife of Dr. Legge, for a sight of this first volume, which is, in every respect, a literary curiosity. The book is an imperial octavo of 376 pages, inclusive of copious indexes. The types, both Chinese and English, are new and clear; and the execution of the printing, on superior paper, at the press of the London Missionary Society at Hong Kong, is excellent. And this is the more remarkable, for "the only workmen employed upon it," Dr. Legge says, "have been Chinese."

In his Preface Dr. Legge tells us how he was led to undertake this mighty task. Then came the weighty expense of publishing. The Rev. Josiah Cox, Wesleyan Missionary, mentioning this difficulty to his friend Mr. Jardine, of Hong Kong, Dr. L. had an interview with that gentleman, who said—

> "I know the liberality of the merchants in China, and that many of them would readily give their help to such an undertaking, but you need not have the trouble of canvassing the community. If you are

prepared for the toil of the publication, I will bear the expense of it. We make our money in China, and we should be glad to assist in whatever promises to be of benefit to it."

Respecting his own motives in publishing the work, the Author says:—

"He hopes that the volumes will be of real service to Missionaries and other students of the Chinese language and literature. They have been foremost in his mind as those whom he wished to benefit. But he has thought also of the general reader. The Chinese is the largest family of mankind. Thoughtful minds in other parts of the world cannot but be anxious to know what the minds of this many-millioned people have had to live upon for thousands of years. The Work will enable them to draw their own conclusions on the subject."

It seems that Mr. Jardine died before this volume appeared; for Dr. L. thus feelingly refers to this event, and to the unexpected death of his brother, Dr. George Legge, of Leicester:—

"The fact that the Work is inscribed to the memory of Mr. Jardine impresses him (the writer) deeply with the frailty of life and the uncertainty of all human plans. While he has been putting the finishing hand to this first volume, the same solemn truth has been still more realizingly forced upon him by the news of the death of his own eldest brother, the thought of giving pleasure to whom by the publication was one of the greatest stimuli under the toil of its preparation. Whether he shall be permitted to accomplish what he contemplates, the future alone can determine."

We have read the Author's sketch of the "Life of Confucius" with great interest. We presume that we may regard it as the most authentic history of the great philosopher and his disciples that has yet appeared. Two things we could not but notice—the little wisdom that his boasted "Analects" contain, many of them being little better than our most homely old proverbs—and the contrast his life presents to that of *our* Great Teacher. We should like to furnish quotations in proof, but we have not space. We hope, however, if opportunity is afforded us, to give a brief outline of his life, and some specimens of his sayings.

Correspondence.

INCONSISTENCIES OF RELIGIOUS PROFESSORS.

To the Editor of the Baptist Reporter.

DEAR SIR,—Let me first mention some of those inconsistencies of religious professors which seem to require special exposure, simply because, though they are unfortunately too common, they are, nevertheless, but seldom noticed. If a man by some sudden and flagrant fall dishonour the name of Christ, every christian feels how great is the catastrophe; and all our churches would be prepared at once to withdraw from such an offender. But it is our growing conviction that those inconsistencies, which are continuously practised, and which from their very nature perhaps cannot subject the delinquent to church discipline, are doing the most extensive injury to the Redeemer's kingdom. When open and glaring sin is punished by excommunication, the purity of the church is vindicated, and the foul blot is wiped out; but when individuals whom we are compelled to retain among us, and to admit to all the privileges of christian fellowship, daily exhibit these less flagrant inconsistencies, the church is subjected to an almost perpetual disgrace.

Among these let us mention—

1. *Near approaches to actual dishonesty.* These, though practised by the world, should never be heard of among christians. By these we mean what are called the tricks of business; such as taking advantage of the ignorance of a purchaser; concealing some known defect in the article to be disposed of, and exaggerating its good qualities; indulging in luxuries which the means possessed will not justify, and other practices of a similar kind;

all of which are highly dishonourable to the professor himself, and to the cause which he professes to have espoused.

2. *Levity of conversation.* Our conversation is, usually speaking, an index to the prevalent state of the mind; for "it is out of the abundance of the heart that the mouth speaketh." And what opinion will the worldling form of our holy religion when he perceives habitual levity, and it may be occasional indelicacy, in the conversation of its professors. It is impossible to conceive of the extent of the mischief effected by one unbecoming sentence dropped from the lips of a professor! Such a sentence fastens itself like an ulcer upon the mind of the worldling, and eats out, in too many cases, what little tendency towards serious inquiry may previously have existed. Brethren, let us pray with the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips."

3. *Conformity to the world.* Some professors seem anxious to obliterate, if possible, all distinction between the church and the world. They appear desirous of trying how far a man may go in conformity to the world, and yet retain his place in the visible church. They so far adopt the sentiments, observe the fashions, and taste the pleasures of the world, that the worldling might well propose to them the mocking but solemn inquiry, "Are ye become like unto us?" Oh! that we could so thunder in the ears of such professors the following inspired admonitions as to startle them from their carnal repose—"Be not conformed to this world, but be ye transformed." "To be carnally minded is death." "Whosoever therefore will be a friend of the world, is the enemy of God."

4. *The love of dress and display.* We cannot find words which will adequately express the pitiableness of this passion, which we regret to see so prevalent in our various congregations. It is worse than folly—it is infatuation, it is *sin.* It indicates a woful dearth of true religion and heavenly-mindedness. It may be likened unto the custom observed by the ancient idolaters of dressing out in garlands and adornments the victim soon to bleed upon the altar. Do the votaries of dress and display forget that they are only decking themselves for the tomb, and adorning a sacrifice for corruption and the worm? Do they forget that they are offering at the shrine of *self* that money which should be laid upon the altar of heaven? "Will a man rob God?" Yes! the individual who spends his money extravagantly on personal adornments, and gives but little to the cause of Christ, is guilty of this sin!

There are other and too common inconsistencies which we can only mention, but against which we would solemnly caution our readers. We refer to a *spirit of strife and division—to a taste for idle gossip and scandal—and to a neglect of the appointed means of grace.*

We make these observations with all affection. He who searcheth the heart knoweth that our only aim is the good of that church which Jesus purchased with his own blood. We are jealous for *her* honour. We long to see her arrayed in all her virgin purity and loveliness. Oh that she may speedily come forth "Fair as the moon, clear as the sun, and terrible as an army with banners!"

Permit me to refer to the injurious effects of these inconsistencies in your next.

Christian Activity.

THE GOSPEL FOR EVERY CREATURE.

It is the will of God and the command of the Redeemer, involving a direct and positive trust to his Church, that the Gospel should be preached "to every creature." On this command all protestant missions are founded. Every single church is bound to contribute its quota to the conversion of the world. Every christian is in a high sense responsible for the salvation of his brother man.

This is unquestionably the doctrine at once of the Holy Scriptures, of humanity, and of reason. It can be proved as a duty by the strongest arguments; and yet, after all, it is rather the instinctive deduction of love than the result of any argumentation, or of any specific authority. Where there is true love there will be fellowship with the good and pity for the bad, commiserating even the miseries men bring on themselves. Love is the very essence of experimental and practical christianity.

It inevitably follows from this view of the case, that every church which either theoretically denies, or practically overlooks, this great commission to "preach the Gospel to every creature" within its reach, is guilty of violating a main condition of its charter, and is un-churched, spiritually, thereby.

And it is to be considered, that when the commission was given to the apostles, it was given to the whole church of Christ, for they were the prospective representatives of that church. Nothing can be more preposterous than the antichristian supposition, that the commission was given only to apostles, or to any imagined official successors of theirs. The New Testament everywhere exhibits the doctrine that the people are to be as much concerned for the salvation of souls as the ministers are. It is to the church as the body of Christ the charge of the Head is given; every person in that church being as much a member of it, as closely united to Christ, as truly spiritual and sacred, as any minister, whether preacher or pastor, is. That is the unquestionable doctrine of the New Testament. This then being the case, the great work of communicating the Gospel of salvation to perishing souls is a work for every true member of Christ's church. And it is only by being thus understood that the commission can ever even approximate fulfilment.

Nor can one sect claim for itself a greater share in this work than another, for sects are not recognised in the Gospel. No part of the New Testament notices them as of right existing. The church to which the commission is given is one and undivided, that which Christ purchased with his blood and sanctified by his Spirit. Sects have arisen purely from the disturbances of human thought, not from a divine authority. Hence, tolerating existing divisions for the sake of those rights of conscience and private judgment, with which no human authority has a right to interfere, every form of church administration which gives Christ his sovereignty and due place in faith and love, must be regarded as in possession of the commission, just as much as any other; and that not because of its technical or administrative forms, but solely because the Spirit and word of Christ are in it.

Now comes the application. What must be the state of any protestant church, recognizing as it may the great commission, which can nevertheless allow a sinner within its precincts, unwarned, uninvited, by the loving appeals of the Gospel? And then, how is it, that sin and sinners are rampant around the churches, without a remonstrance, without a single call in fulfilment of the commission of Christ, "to preach the Gospel to *every* creature."

And further, how is it that churches and ministers can go on quietly in their own restricted course, quite content and at ease if they get good revenues, without feeling that they *must*, at whatever cost of money or self-denial, somehow or other convey the Gospel to every godless inhabitant of the neighbourhood where they dwell.

As to allowing the plea—"We must not interfere with such or such a one, for he is a Roman Catholic, or he is an Episcopalian, or a Presbyterian, or a Methodist, or something else,"—it cannot be admitted for a moment, for it will not stand when Christ shall call his church to account for the commission entrusted to it. If a soul be unconverted, that is an absolute authority for interposing. No church restrictions can prevail against that most urgent necessity.

Much less then can indolence, or self-indulgence, or the love of money, or respectability, or any other form of worldliness, rightly prevail against this tremendous claim of perishing souls. Every true believer must see to it that his own part of the charge be fulfilled, in bringing home the Gospel to his relations, his friends, and his acquaintances, and to every one within his reach. It is strange that we can even sleep before this work be done!—*Sydney (Presbyterian) Christian Pleader.*

Revivals and Awakenings.

REVIVAL EVANGELISTS.

THE Waters of Life—how are they to be administered to men? A stated ministry gives out freely to those who come, and this is about as much as it can do. But what of those who *do* not, or *can* not, or *will* not come? Are all these to be punished for their neglect, or incapacity, or wilful refusals, by no efforts being made to convey to them the living waters? By no means; for the command of the Saviour is, "Go and take it." The apostles and first disciples obeyed him and conveyed the healing streams to thousands. In obedience to the same command the Revivalists of the last century acted. Indeed many of our modern efforts to reach the ignorant, and those that are out of the way, have been attempted and accomplished by a practical recognition of the Great Commission—"Go!"

We therefore rejoice in being able to report another attempt to carry out this important injunction. As we have said, stated ministers have enough to do, and any assistance in their great work would, no doubt, be welcomed by them. They might desire and pray for an awakening or revival, but how is it to be brought about. By the blessing of God on the use of means, of course. And what means more likely than a visit from one of those "Revival Evangelists," who now, we are glad to find, are being extensively engaged, providing he be a man of prudence and piety. But our readers will better understand our remarks by reading this narrative from the "*Revival*."

"We have desired and prayed for times of refreshing, and in the greatness of his mercy the Lord has granted our request. For some months past several have appeared to be under religious impressions, but not one came forward to declare what the Lord had done for his soul. It was impressed upon my mind that under the Divine blessing some extra efforts might be beneficial to the people; and one day I thought I should rejoice if, in the providence of God, an evangelist were sent to us. The next day I received a letter from Mr. Goldsbrough stating that arrangements were making for an evangelist to visit several villages in the neighbourhood, and that if I wished he would come to Horningsham. This proposal was gladly accepted; and, accordingly, Mr. Pointer, formerly of Woolwich, came and held several special services. There was a good number present at the first service, and great attention was paid to the address delivered. I spoke to one man who for some time had been under impressions, and to his brother, who had been blessed under a sermon I had preached about three weeks before. Nothing more worthy of notice occurred at this service. Another meeting was held on Saturday evening, and Mr. Pointer addressed the young on the following sabbath afternoon. It soon became manifest that a gracious influence was upon the meeting, and after the address several young people remained to be directed to the Lamb of God, who beareth away the sin of the world. In the evening the chapel was completely filled, and again the word was with power. Some appeared to be broken down. Another service was held on Monday evening, when our school-room was insufficient to contain the people, and, accordingly, we went into the chapel, which was soon filled. Requests for prayer were sent in, and again God was present in his power to save. An after-meeting was held, at which great distress of mind was manifested. Inquirers were invited to call at my house on the following morning, when Mr. Pointer and myself were fully engaged in directing them to Jesus. There was a crowded meeting on Tuesday evening, the people filling the aisles and the gallery-stairs. Some found peace and others were awakened. This was the last service Mr. Pointer intended holding; but as the work was prospering, he was induced to remain over another sabbath. We established inquiry-meetings; and a good number attended them. On the sabbath the meetings were again very numerously attended.

Some few more had now found peace, while others appeared in deeper distress. The result of the work is seen in increased attendance on the services, our week-evening meetings being attended by three times more than formerly. Mr. Pointer has paid us another visit, and conducted several services; He left us on the 24th of March for Cheddar, where we have followed him with earnest prayer. On that evening we had no less than two hundred and fifty at our prayer-meeting; and at the Thursday evening service, although the rain poured down incessantly, we had one hundred and eighty. There are now forty who profess to have found forgiveness. For the greater part they are young people. There are others who are now under conviction. God has heard prayer in a remarkable manner. Those who have found peace are thoroughly happy, earnest in prayer, and zealous in their endeavours to bring others to the house of God, and to do good in other ways. The most thoughtless and some very hardened ones have been brought to Jesus. There were several girls in Mrs. Mansfield's Bible class, whose conduct was so bad as to lead to expulsion, who now give satisfactory evidence of true conversion. Teachers in the sabbath school are rejoicing over the salvation of some in their classes, as also of two teachers. Deep seriousness has prevailed in all the meetings. There has been nothing of what is generally understood by excitement. Even when the greatest number assembled they departed as quiet as the ordinary congregation. It is true the young people are so happy that sometimes one band goes one way singing, 'Christ for me!' and another goes another way singing, 'There is a fountain filled with blood;' and also true that one who has made a profession for many years has growled out, 'Why don't 'em go home quiet?' nevertheless it cannot be called excitement unless happiness be called by that name, and therefore we do not attempt to repress it?"

Narratives and Anecdotes.

THE PREACHER AND THE CANDIDATE.

2. *The Candidate's Confession.*

"At that time," she continued, "I had rarely been in any other but a Presbyterian house of worship. I regarded Presbyterians as the true Church of Christ. Perhaps I would not be going too far if I should say, that I regarded them as the only true church, or at least as the only church that was not involved in some most important error of doctrine or practice. It was my mother's church," and her voice faltered and her eyes filled with tears as she said it. "It was the church in which God's truth had been made effectual to my conversion. I had no shadow of a doubt that it was *the church*, if not the only church, and with them I did unite. Nor until last sabbath did I ever have a doubt that I was right in doing so. Last sabbath, you will recollect, one of your number was baptized. I had the curiosity to go to the river. As I saw her plunged beneath the water, the thought impressed itself upon my mind, '*If that is baptism, I have never been baptized;* for whatever baptism may be, it must always be the same—One Lord, one faith, one baptism.' I went home and commenced a careful and thorough investigation of the subject. I found that it was immersion and not sprinkling that Jesus commanded. It was this that He himself, as our example, submitted to in the river of Jordan. It was this which His disciples practised in His lifetime. It was this which He commanded after His death. It was this, therefore, that He required of me. I have not yet obeyed Him, but I desire to '*do whatsoever he commands* me.' Mine is, I humbly trust, the 'obedience of love.' I have come here to-day, and it is the first time in my life that I have ever been in a baptist church. I have come to ask you to baptize me, if you think me worthy, according to the commandment of the Lord Jesus."

"Why this is wonderful!" exclaimed the minister, as she resumed her seat.

"It is the Lord's doing," rejoined Mr. Courtney, "and it is wonderful in our eyes."

"Brethren, what shall we do in regard to this application?"

"I move," said one, "that she be baptized and received into the fellowship of the church," which was unanimously determined on.

"When will you be baptized, my sister?" inquired the minister.

"As soon as it may suit your convenience, sir. I am ready now."

"Then after prayer we will at once proceed to the water's side. Let us pray."

They kneeled and offered up a short and fervent prayer, that God would own the ordinance about to be administered in his name—bless her who was to be its recipient—fill her with the comforts of the Gospel—make her a faithful and useful christian—and at death receive her into his heavenly kingdom.

When satan finds that he cannot prevent the performance of a religious duty, he often strives to render its performance as distressing as he can. Theodosia had not yet left the house, before she began to be assailed by the most terrible temptations. First came the magnificent church, with its soft light, its cushioned pews, its richly carpeted aisles, its tasteful and costly pulpit, its deep-toned organ, and its well-trained choir, which had all her life been the accompaniments of her public devotions. And she could not but contrast their rich luxurious elegance and comfort, with the rough platform, the naked floor, the hard benches, and harsh unskilful voices which had surrounded her to-day. In that splendid church she saw her mother weeping over her daughter's apostacy—her brother showing no interest in her fate—her uncle, whom she loved as a father, and upon whose approbation she had confidently relied, yet he had not come near her, though she had earnestly requested his presence—her pastor who had taught her in childhood, and prayed over her at her conversion; and there was yet another, whom she now scarcely dared to think of. They were all there, all happy, all united. She only was a poor outcast from all—yes, yes, from all she loved. With her own rash hand she had cut the ties which bound her to her kindred and her friends. She had left all the elegance so congenial to her delicacy and refinement of taste. She had left all the affection so necessary to the very life of her fond, clinging, loving heart, and here she stood alone among these strangers whom she felt instinctively, with one or two exceptions, had scarcely a sentiment or taste in common with her own. Then, as she was walking to the river, they passed the very spot where she and Mr. Percy stood on the previous sabbath; and in a single moment what visions of affluence, and ease, of elegant social enjoyment, of domestic bliss, all the happiness of the loved and loving wife extending down through many long and blissful years—came vividly before her mind. She could see nothing else. She forgot for a moment where she was, and why she came there. She walked on unconsciously. Unconsciously she took the offered arm of the minister, as he came to conduct her into the river. The touch of the water recalled her to herself. She paused, and suddenly withdrew her arm, clasped her hands together, and looked up to heaven, and so stood for some moments, lost in silent prayer. Those who could see her face, observed the expression of distress and terror (which they attributed to a natural timidity at entering the water), suddenly give place to one of joy and confidence as she again placed her arm within the minister's and walked on—Jesus had heard her prayer: "Oh, Lord, save me! give me strength to make all this sacrifice for Thee! Thou art my Saviour. Thou hast commanded this. I do it in obedience to Thee. Oh, leave me not! Help, Lord, I have no other helper. Thou art now my all." And as she prayed, the visions of earthly bliss vanished from before her, and she saw Jesus upon the cross in dying agony, and he seemed to say, "I bore all this for thee." And she thought of the words of the apostle—"He died for us." And as she walked along, she remembered what Jesus said, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil for the Son of man's sake. Rejoice ye in that day, and leap for joy for your reward is great in heaven." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

So fully was her mind occupied with this delightful thought, that she felt no further anxiety, and not the slightest fear. And as she was lifted from the liquid grave, she could not help exclaiming, in an audible voice, "Jesus, I thank thee!" And then, as they turned towards the shore, such a gleam of heavenly peace and holy joy illumined her beautiful face, that several of the brethren and sisters, who stood upon the bank, simultaneously exclaimed, "Blessed be the name of the Lord!"

"Yes," she exclaimed, "Blessed be His holy name!" And suddenly she stopped, and with a voice which was naturally sweet and powerful, and had been carefully cultivated, and now was rendered deeper and more expressive by intensity of feeling, she commenced singing:—

"Jesus, I my cross have taken,
  All to leave and follow Thee;
Friendless, poor, despised, forsaken,
  Thou from hence my all shalt be.

And while Thou shalt smile upon me,
  God of wisdom, love, and might,
Foes may hate, and friends disown me,
  Show Thy face and all is bright.

Man may trouble and distress me,
  'T will but drive me to Thy breast;
Life with trials hard may press me,
  Heaven will bring me sweeter rest.

Oh, 'tis not in grief to harm me
  While Thy love is left to me!
Oh, 'twere not in joy to charm me,
  Were that joy unmixed with Thee!"

The effect upon the audience was electrical. Tears streamed from every face; many sobbed and wept aloud. Among these was a voice which instantly fixed her attention. She looked up among the assembly, and was surprised to see that it had increased since she went into the water to a great multitude. The congregations from several other churches had hurried to the river as soon as they were dismissed from their several places of meeting. Foremost among the crowd stood uncle Jones, with her mother on one side, and Edwin on the other. It was her mother that she heard; for when she saw her daughter standing thus alone, and heard her sing, "Friendless, poor, despised, forsaken," she lifted up her voice and wept. Nor did she weep alone. Strong men, who were not professors of religion, and were thought to care for none of these things, stood and gazed at that sweet face, all radiant with the love of Jesus, as though it had been the face of an angel; and as they looked, the big tears chased each other down their unconscious cheeks. The brethren and sisters of the church wept; old men and mothers in Israel wept, young men and maidens wept. But Theodosia heard none, saw none, but her mother. As she came to the water's edge, that mother rushed down to meet her, and clasped her closely to her heart. The brothers and sisters of the church, who were approaching to give her the hand of fellowship, stood respectfully aside.

"Oh, mother, do you—can you forgive me?"

"Dont talk so, my child, I have never blamed you. You have done your duty; you have done right. You have obeyed the Saviour—He will bless you. I wish I had the courage to follow your example."

"God bless you for those words, my mother! Oh, how full of joy my heart is. 'He maketh my cup run over. Surely goodness and mercy hath followed me all the days of my life.' Uncle, dear uncle, it is blessed to obey."

"Mr. Courtney, I thank you for your teachings. Now I know I am baptized. I have done just what Jesus commanded. I have left all and followed him; and blessed be his name, I have already that peace which passeth understanding!"

The brethren and sisters crowded round to welcome her into the communion of the church on earth; after which, the minister pronounced the benediction, and they led her up the bank, and then each went on his way rejoicing.

Baptisms.

FOREIGN.

AUSTRALIA.—*Queensland.—Brisbane.*—On the last Lord's-day in December, four candidates were baptized on a profession of their faith in Jesus. Three of them were from the Female Bible Class in the sabbath school. During the year Mr. Wilson has baptized fifty-three believers at Brisbane, and there seems to be an increasing interest in the subject of baptism.—Every time I sit down to write the few facts in connection with our church, I wonder what I should do if I had no baptisms to record. We are such a quiet sort of people here that we are very little disturbed. We have no theatre services to chronicle, for the very good reason that we have no theatres in our colony, and distant be the day before we have. Our services on the sabbath are extremely interesting, and our place of worship is overcrowded every sabbath. The want of more room is so much felt that it has been determined to put a deep gallery across the end over the doorway at the entrance; an appeal has been made to the congregation for the necessary funds, as the church cannot be expected to add to its heavy liabilities. On sabbath, Jan. 19, five more were baptized on a profession of their faith, and one on the following day. Mr. Wilson has announced his determination to make a tour of inspection through the country, so as to find out where the people are most desirous of the ministrations of ministers of the gospel, and to preach the gospel wherever and whenever he can get an opportunity. He expects to be gone five or six weeks. On sabbath, Jan. 26, Mr. Wilson preached at Ipswich, and in the evening baptized five, who have been added to the church. Brethren Hinton and Wilson, of Maryborough and Gayndah, are getting on very well indeed. Since the settlement of our brother at Gayndah, I hear the change that has come over the people is quite visible. He is a teetotaler, and has succeeded in getting upwards of forty persons to sign the pledge.

New South Wales. Sydney, Bathurst Street.—Mr. Murray, missionary from the South Seas, has arrived, and will in a short time, if God permit, give his practical testimony to the truth of believers immersion. Another convert from "Baptism with Water" to "Baptism in water." Our prospects are encouraging.

Hinton.—On Wednesday, Jan. 1, our pastor, Mr. Henderson, baptized four candidates on a profession of their faith in Jesus. The quarterly tea meeting was held on Jan. 8. God is abundantly blessing the labours of Mr. Henderson in his interesting sphere.

Melbourne, Collins Street.—On Lord's-day evening, Feb. 16, seven candidates were immersed on a profession of their faith in Jesus. The chapel was densely crowded by a solemn and most attentive audience.

Castlemaine.—On Lord's-day evening, Jan. 26, Mr. Smith delivered a sermon founded on the words, "Follow me," after which four disciples were baptized.

WEST INDIES, *Jamaica.*—The results of the revival in this island, notwithstanding some of the evils which have unavoidably accompanied it, have been salutary; equaling, if not surpassing, those of the best days of the mission. It was reported at the Annual Meeting of the "Jamaica Baptist Union," held at Lucea, in February, that 4,000 had been added by baptism to the associated churches alone during the past year, and above 1500 by restoration, the nett increase being much above 5000. This is truly reviving; especially when it is recollected that the other evangelical churches on the island were also visited with like gracious influences and happy results.

NORTH AMERICA.—We have noticed, on several occasions, the progress of conviction in this country respecting the baptism of believers, among the Presbyterians especially, whose ministers publicly complain that they cannot induce parents to bring their children to be sprinkled. Hence it was, we expect, that in the new chapel erected for Mr. Beecher, a baptistry was introduced for the accommodation of those who were persuaded that immersion only was the scriptural mode. Other pædobaptist ministers, we hear, are now willing to dip their candidates for fellowship rather than lose them! An American paper has the following short paragraph. "The Rev. H. W. Beecher, last Friday week, immersed a recent convert in the font, which now is a permanent institution in Plymouth Church."

DOMESTIC.

Lancaster.—Allow me first to thank you most sincerely for the handsome grant of tracts, which I received in time for distribution at the interesting and solemn services of yesterday; and in the second place to furnish you with a brief, though I fear but imperfect account of our position and proceedings. For a very long time it has been a source of deep regret that the baptist section of the Redeemer's kingdom had no church representative in this, the county town of Lancashire, with its borough population of 16,000 souls. On Saturday evening, January 25, a few of us met together in a friend's house for the purpose of considering what could be done towards bringing about the desire of our hearts: and it was resolved, after earnest, and I trust, believing prayer, to meet together every Thursday evening to consider and pray over the matter until we could see our way to make a decided move. After the lapse of two or three weeks, we decided to consult the ministers of Preston, Mr. Bugby and Mr. Webb, both of whom cordially entered into the subject; and in due time arrangements were made to hold a public service in the Upper Assembly Room (which we now have on a rent), on the 30th of March. The attendance on that occasion was very encouraging, and Mr. Bugby delivered two suitable addresses from Mal. iii. 16, 17, and Mark v. 35. Since then we have been supplied by various preachers. Our subsequent meetings have not been so large, but still large enough to give us hope of ultimate success, with the continued blessing of our heavenly Father. As four of our number had never been baptized, they expressed a wish to obey their Lord and Master at as early a period as could be conveniently fixed upon; accordingly, Mr. Burchell, of Blackpool, was written to on the subject, and when here last Lord's-day, he suggested Friday, April 18, as a suitable day, being a general holiday; the day was therefore set apart for baptizing the candidates and forming a church. This was made known to the congregation in the evening, and being such a "new thing" in the town, was much talked about, and of course ridiculed by many professors. Unfortunately for scores, perhaps hundreds, who would have been spectators, and for us who were deeply interested, the weather was very unpropitious. The rain began to fall at twelve o'clock, and continued in one heavy shower the whole afternoon; notwithstanding this, many females, as of old, were there to witness the solemn ceremony, and evidently seemed impressed by it and the short address given by Mr. Burchell at the brink of the wide open bay. I should have stated that before the baptism took place, the Rev. F. Bugby gave out two verses of the hymn—

"Ashamed of Jesus! can it be?"

after which Mr. Burchell offered prayer for the blessing of our God to rest upon the brethren and upon the spectators. When all was over, each person present was presented with one of your tracts, and an announcement made that the Rev. F. Bugby would preach in our meeting-room at half-past six, on the subject of Christian Baptism. The rain continuing to pour down the whole evening, and being a holiday, not so many attended the service. After singing, prayer, and reading of scripture (Acts viii.), Mr. Bugby selected as his text 1 Cor. xi. part of the second verse; after preaching Mr. Burchell proceeded to address the newly-baptized, and the brethren about to receive the right hand of fellowship. This was indeed an impressive and solemn service, and will long be remembered by us. O, may the Lord our Master give us grace to perform the covenant we then made! After my beloved father, Mr. John Shaw, had given a statement of the great leading doctrines that had brought us together, and by which we hoped ever to be kept a united band, Mr. Burchell administered the Supper in commemoration of the dying love of our Saviour. Thus ended this happy event. I have now given you this outline of our proceedings to use as you may deem best. We are but a handful of poor men and women, none of us possessing more than a sufficiency of this world's goods; but our trust is in the Lord and his people, who, we feel confident, will not suffer us to fail in this attempt to further his truth.

We are surrounded on all hands by many who are prejudiced in favour of infant sprinkling, and our way will be hard and rough, but we are satisfied that the time has arrived when our doctrines ought to be heard in this town. May the blessed Lord soon send us a man after his own heart, who shall not shun to declare all his counsel! H. S.

London, *Metropolitan Tabernacle.*—March 27, fifteen; April 3, twenty, by Mr. Spurgeon. C. B.

East St. Walworth.—On Thursday evening, April 3, our pastor, Mr. W. Alderson, after an appropriate discourse to a numerous and attentive audience, baptized seven believers. One had been a member some years with the Independents, two were teachers in the sabbath school, and one a niece of the pastor. One was a young woman then on a visit to her sister, who is a member with us. Convinced that immersion is the only scriptural mode, and believers the only proper subjects, she applied for the privilege of following her Lord with the other candidates, and our pastor, being satisfied with the reason of the hope that was in her, complied with her request. There are several more waiting at the gates of Zion, whom, we trust, the love of Christ will constrain to show their obedience to his commands by observing this ordinance. We have now received into the church since July last, when Mr. A. came amongst us, forty-four members. We thank God and take courage. J. S.

Leamington.—Our pastor, Mr. Payn, baptized seven candidates, April 13th. Two of these were from the Independents, and two were teachers from our sabbath school. Two more were to have been baptized, but ill-health prevented. Many others are inquiring the way to Zion. E. A.

Leeds, *York Road.*—Seven believers were baptized in connection with this new interest by Mr. Bowden, of Hunslet, on March 30. Ten more candidates are waiting for the ordinance next month.

Call Lane.—General Baptists.—Nine believers put on Christ by baptism on April 6. The chapel was crowded to excess. Mr. Tunicliffe faithfully defended our views as baptists. One of the candidates was the minister's youngest daughter. May they all be faithful unto death!

Stony Stratford.—On Lord's-day evening, April 6, after a sermon by Mr. Perkins, A.M., late of Aberdeen University, on the Commission of Christ, our pastor, Mr. E. L. Forster, immersed three believers in the Lord Jesus Christ. Two were husband and wife, who had resolved by the grace of God to journey to heaven together. The third is a sabbath school teacher, and a daughter of members of our church. She was the child of many prayers, which have now been answered. Let this encourage parents to pray for the conversion of their children.

Broseley, *Old Chapel.*—Mr. Jones "went down into the water" with two disciples—husband and wife—and baptized them on Lord's-day evening, March 29. The chapel was crowded. The congregation, including persons of every denomination in the town, listened to a convincing discourse upon what Mr. John Wesley designated "the ancient manner of baptizing," by which he doubtless meant the good old apostolic practice, from which he and his followers ought never to have departed. C. E. J.

Sunnyside, *Lancashire.*—Eight disciples were baptized by Mr. Nichols on Wednesday evening, April 2. Three of these were females, and five were young men. One was the mother of a family, another the wife of one of our brethren, a third was the sister of the senior deacon, and two were brothers. Mr. N. preached on this occasion from Acts viii. 12; and the chapel was densely crowded during the service. On the next sabbath these were received into the church.

Sudbury, *Suffolk.*—On Thursday evening, January 30, our pastor, Mr. Bentley, baptized one believer in our Lord Jesus Christ; and on Wednesday, Feb. 26, three more thus publicly obeyed their Lord in his own ordinance. We have more coming forward, and hope soon to report again. G. B.

Haslingden, *Pleasant Street.*—Three scholars from our sabbath school were baptized by Mr. Prout, March 23; and on the 5th of April, the mother of two daughters and one son, members of our church, was also baptized.

Studley, *Warwickshire.*—Mr. James led two candidates down into the water and baptized them on the first Lord's-day in April.

Latchford, *near Warrington.*—Nine followers of the Lamb were baptized on a profession of their faith in Christ in the presence of a large congregation, on the first Lord's-day in April. A man and his wife were among the number, and five were connected with the sabbath school. Several of the candidates were led to decision by witnessing a former baptism. May the Lord keep them all from falling!

Brayford, *North Devon.*—Our pastor, Mr. Cutcliffe, baptized three believers in Jesus, after a suitable discourse, April 13. One was the son of one of our deacons, and is the fifth of his children who have put on Christ by baptism. We hope soon to have the pleasure of reporting again.

Farnborough, *Kent.*—Two disciples were baptized at Bessell's Green chapel on the last sabbath in March by Mr. G. Webb, of Eynsford; the pulpit and the pool being kindly lent in the afternoon for that purpose.

Uxbridge.—A very solemn service was held after the prayer meeting on Monday evening, April 13, when our pastor, Mr. Lowden, baptized two disciples of the Lord Jesus Christ.

Darlington.—Our pastor, Mr. Grant, had the pleasure of baptizing two believers on Friday evening, March 21. May the Lord send us greater prosperity! J. W.

WALES.

Cardiff, Bethany.—Our new pastor, Mr. Griffiths, baptized two sisters, April 6, who were grandchildren of a deceased baptist minister; they were added to the church. J. J.

Bethlehem, Pembrokeshire.—We visited the waters again on Lord's-day, March 16th, for the baptism of a sister in Christ; and on April 13, another sister was baptized by our pastor, Mr. Lloyd. T. W.

Brynmawr, Calvary.—Two more young disciples from our sabbath school have been baptized in addition to those reported last month. J. J.

Cardiff, Bethany.—Mr. How, our pastor, baptized two candidates on March 30; and on April 6, two more. W. J.

[We should be glad to have more reports of baptismal services from the principality. They are always welcome.]

Baptism Facts and Anecdotes.

THE SUFFERINGS OF CHRIST A BAPTISM.

Jesus said, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished."

Our Lord, in these impressive words, is referring to the greatness of his approaching sufferings,—and, by a metaphor, he calls them "*a Baptism.*" An interesting question from hence arises, Does *sprinkling* a little water on the face, or being totally *immersed* and *over-whelmed* in a large quantity, most appropriately exhibit an image of the severity of the sufferings of Christ? Surely there cannot be two answers to this question. The following extracts are taken from the works of men who were not Baptists, but who were compelled to admit that the idea of immersion is necessary to the explanation of the text.

Dr. Doddridge thus paraphrases the text: "Are you able to drink of the bitter cup of which I am now about to drink so deep, and to be baptized with the baptism, and *plunged* into that sea of sufferings with which I am shortly to be baptized, and, as it were, *overwhelmed* for a time?" *Fam. Expos.*

Dr. Campbell's Translation: "I have an immersion to undergo; and how am I pained till it be accomplished!"—*Four Gospels.*

Witsius: "Immersion into the water, is to be considered by us, as exhibiting that dreadful abyss of Divine Justice, in which Christ, for our sins, was for a time, as it were, absorbed; as in David, his type, he complains 'I am come into deep waters, where the floods overflow me.'"—*Œcon. of the Cov.*

Hervey in his Theron and Aspasio, expresses himself, on this subject, with great energy: "He longed, (beneficent, blessed Being!) He longed for the fatal hour. He severely rebuked one of his disciples who would have dissuaded Him from going as a volunteer to the cross. He was even *straitened*, under a kind of holy uneasiness, till the dreadful work was accomplished; till He was *baptized with the baptism of his sufferings*, bathed in blood, and *plunged* in death!"

If our Lord intended the ordinance of baptism to exhibit an image of the *overwhelming sorrows of his soul*, in the garden and on the cross, his intention is frustrated by the change of immersion into sprinkling! And if this be admitted, (and it cannot be denied,) what devout Christian can think of this change but with deep regret! It is no small thing thus to mutilate one of the Saviour's own sayings with regard to his sacred passion. Brother, sister, in Christ, be obedient to Jesus, and return to the old Scriptural plan. Be buried with your Lord in Baptism, and remember how he said, "If ye love me, keep my commandments."

Sabbath Schools and Education.

UNTAUGHT AND NEGLECTED YOUNG MEN.

After all the zealous efforts that have been put forth to instruct the whole of the rising generation, there are yet a larger number of untaught youth around us than many imagine, who, from some cause or other, have not been brought under instruction. Only last sabbath we heard two separate Bible classes, and was surprised to find in each some big lads—young men we might call them—who in trying to read in turn, stumbled sadly at words of only two syllables. Poor fellows! they seemed to feel it; but we were glad that they also seemed resolved to go on and master the difficulty if they could. Anything, therefore, that can be done to help such ought to be done. For this reason we publish the following letter from one whom we have known for some years as an able and experienced teacher. He says:—

"I have long been surprised that though so many books have been issued for the use of those who are learning to read the scriptures, yet not one, so far as my information goes, meets the requirements of a large class of untaught young men and women of the working classes; none that furnish the help most needed by those whose education has been neglected by their own carelessness, or the culpable indifference of their parents. This statement may seem strange, but I have long found the need of some better aid than that already furnished for teaching those young men and women, who now feeling and lamenting their ignorance, desire to learn to read the scriptures. I cannot better shew my ideas of what I think is needed than by supposing that such a young person has attained a knowledge of monosyllables, and is desirous to begin to read the New Testament. Suppose the first lesson to be the birth of Christ, as recorded in the latter part of the first and the whole of the second chapter of Matthew. He begins the narrative, and he meets with words he has never seen before; they puzzle him—he stumbles at them—he is perplexed—and if reading in class he is ashamed, and may be so disheartened as to lay down the book and never take it up again. It is to enable such to learn to read the scriptures more easily, that I propose a mode which I have tried for years with success. The plan is simple, and if once introduced, would, I believe, soon become general. I propose to construct tables of the most difficult words in such scripture lessons, and to require the learner to spend some time in spelling those words previously to reading the lesson. By this means he will acquire a knowledge of that which would otherwise perplex and puzzle him. It may be said that the first and second part of Spelling Lessons, containing words mostly from the Sacred Scriptures, supply the want. I answer, some of the words which are in the above lessons may be found in those books, but more trouble would be required to find them than many a learner would be able or willing to bestow, and many of the words wanted could not be found at all. The enclosed specimen gives an explanation of my plan, which I submit to your inspection. If you think so favourably of the plan as to believe as I do that it would be useful to a large class of the young, and would print it, I would give you the result of my labours in arranging the lessons. Certainly I hope to see it brought out by some one. Your connection with sabbath schools, which is extensive, would enable you to introduce it to general notice.

Leicester. J. J."

We have looked over the specimen to which our friend refers. We see some difficulties in the way which may not have been seen by him. But our readers shall hear further on the subject when we have more fully inspected and considered his plan.

Religious Tracts.

TRACT DISTRIBUTION IN CHINA.

Dr. Legge, writing from Hong Kong to the Religious Tract Society, says:—

"You will observe that the price charged for the tracts is higher than in former years. The fact is, that the disturbed state of the country has raised the price of paper very considerably. Other circumstances have operated to raise the price of labour in Hong Kong as well.

I was instructed at the meeting of our Committee to apply to you for another grant of £100 for the present year. I hope that this will be voted to us cordially, as the last was. I cannot indeed, report to you individual instances of conversion resulting from the reading of any of your tracts during the past year, but the distribution of them has entered as an important element into our general missionary labours, which have been crowned with a large blessing. In our district between eighty and ninety individuals have come over to the christian camp, and the people there and in the adjacent regions now welcome the preacher and the colporteur. Besides, the peace which has been anew completed, has thrown the country open to a degree that never obtained before. This ought to be a year more abundant in missionary labours in China than any previous one.

I see that a good deal has been published in England and is being published about the rebel movement. I am less hopeful about it myself than I was. When I learned seven months ago that an old friend of my own had become a leading person among them by the name of King Kan, my hopes rose high, as I knew him to be exceedingly well informed in Christian doctrine, and had reason to think that he would be firm to his principles. He has disappointed me, however, having succumbed to the influence of the chief among them. Some recent edicts issued by the chief in explanation and defence of his religious views are very monstrous. The consequences of this present course have been faithfully and fully represented to the King Kan, but I doubt whether any very desirable results will follow. The prospects of China altogether are melancholy. It will be long before the destroying scourge ceases to pass through it. Doubtless it will ultimately be seen that all her tribulations have worked to prepare the way of the Lord. Meanwhile, what our hands find to do we are to do with all our might."

A Wesleyan Missionary at Canton—Rev. S. Hutton, in applying for a similar grant, says:—

"Our facilities for distributing tracts are very great, and, as far as I can observe, the work is carried on with discrimination. The tracts are not scattered broadcast without any probability of their being read by the parties receiving them.

I wish I could report many instances that have come to our knowledge in which good has been done by the tracts. A young man, who has attended a meeting for catechumens which I hold every week, was favourably impressed by means of a tract given him seven or eight years ago; and although he does not remember what it contained, I think a good Providence has used it to incline him during the last year to listen with earnestness to the preaching of the gospel. Now is our seedtime; the harvest is not yet. We must be prepared to see the seed buried for a time, and hope on for the large ingathering of fruit which we shall surely have in days to come."

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA, *Baptist Association of Victoria*.—Rules adopted January, 1862.

I. That an Association be now formed, under the designation of the Baptist Association of Victoria.

II. That this Association shall consist of all churches making an annual collection, and individuals subscribing not less than ten shillings a year, willing to unite together for the advancement of the cause of the Redeemer, in connection with the baptist denomination.

III. That this Association shall seek to advance the cause of Jesus, by the preaching of the gospel, promoting the formation of christian churches, the sustenance of evangelists, and the temporary assistance of pastors wherever openings for usefulness present themselves.

IV.—That an Annual Meeting shall be held at such time and place as shall be deemed most suitable, to which each church shall send a letter containing a statement of its additions and losses, of its Sunday school, and of its general operations during the year preceding.

V.—That at the annual meeting, all matters pertaining to the Association shall be submitted to the consideration of the assembled messengers, who shall at the same time appoint a General Committee, with Treasurer, and one or more Secretaries, for the purpose of carrying into effect the designs of the society.

VI. That no monies shall be voted by the Committee beyond the amount in the hands of the Treasurer.

VII. That a Provisional Committee be formed to carry into effect the resolutions of this meeting.

VIII. That brother Rees be requested to act as Secretary *pro tem.*

IX. That an appeal be made to the churches of the Association, to aid in removing the remaining debt on the former Association, amounting to about £50.

We may add that Mr. New, pastor of the Albert Street baptist church, Melbourne, is the Chairman, and Mr. D. Rees, pastor of the baptist church, Prahran, the Secretary of the Provisional Committee.

Queensland.—A public meeting was held in the baptist chapel, *Brisbane*, on Monday evening, Dec. 16, for the formation of a missionary society in connection with the baptist denomination, more especially to meet the spiritual requirements of the settlers in the bush and remote towns in that colony. Various resolutions were unanimously passed expressive of the necessity for such a mission, and of a determination with Divine assistance of prosecuting it without delay.

JAMAICA. *Calabar Baptist Institution.*—The annual examination of the students took place during the week commencing the 16th of December last, and occupied the greater part of three days. The following is from the report of the Rev. William Gillies, Presbyterian minister, of Falmouth:—"I am happy to be able to state without effort or affectation that the view I had last week of the Calabar Training Institution was very pleasing. I liked the work-like aspect of its arrangements, in as far as these came under my observation, or could be inferred from appearances. I admired the spirit which seemed to pervade the whole establishment. I rejoiced to observe the interest taken in it by the members of the managing committee. And, with respect to results, the attainments of the students whom I had the pleasure of examining, or hearing examined, were equal to my expectations, and such as I think are fitted to gratify the friends of the institution." During the year, nineteen young men were under instruction in the three departments:—Five theological students; nine normal school students; and five lay pupils.

DOMESTIC.

REGISTRATION OF TRUST-DEEDS.—*Important.*—The following circular has been issued by the committee of the Baptist Union:—"Dear Brother,—I am directed by the committee to call your attention to the state of the law as affecting the validity of chapel deeds. By an act of Parliament (9 Geo. II., cap. 36), commonly called the Mortmain Act, all trusts of land (except where the land was a free gift) for charitable purposes—this term includes chapels and schools—are absolutely null and void, unless, within six months after the date thereof, enrolled in Chancery. Many of our denominational chapel deeds are believed to be in this unsatisfactory state; and it is, therefore, of great importance that, by an act passed during the last session (24 Vic. cap. 9), an opportunity is given for repairing any such mischief by now effecting the enrolment required. Under these circumstances it is urgently incumbent on all parties in possession of chapel deeds to ascertain whether they are enrolled in Chancery, or not. If a deed is enrolled, that fact will be found stated in writing on the outside of it; so that in any case in which no such statement is found the deed must be taken to be not enrolled. In every such case, the deed should be put immediately into the hands of some respectable attorney, who will, without giving the parties any trouble, and without putting them to much expense, procure the enrolment. This should be done without delay, because the time prescribed by the act expires on the 17th of May next. Confiding in your prompt attention to this business, I am, dear brother, on behalf of the Committee, J. H. HINTON, Secretary."

DERBY, *Osmaston Road*.—The very handsome structure erected by the General Baptist church and congregation formerly meeting at Sacheverel Street was opened for divine worship on Thursday morning, April 3, when the Hon. and Rev. Baptist Noel preached, we may say, from that favourite text of the first General Baptist preachers—Acts xiii. 38—9. Before preaching, however, Mr. N. said a few words respecting the collection, requesting that it might then be made, and so dismissed from their thoughts. This was done, and £214 18s. was collected. In the evening, Dr. James Hamilton, of London, preached from "And the gold of that land is good." On the next Lord's-day, Dr. Burns, of London, preached twice; and was followed on Wednesday evening by Dr. Ferguson, of London. Next Lord's-day, sermons were preached by the Rev. W. Underwood, the Principal of the General Baptist College and formerly the pastor of the church, in the morning; and by the Rev. W. Jones, the present pastor, in the evening. On Friday, the 18th, after a crowded tea meeting, various addresses were delivered. The financial result of all the services was £565. We have not space now to describe this edifice, which, we are told, is altogether *unique* among the places of worship of this section of the body. But next month, as we hope to see it in the interval, we shall attempt a description of it both externally and internally.

SOUTHPORT.—The chapel formerly used by the Wesleyans was opened and occupied by the baptists on Wednesday, March 5, when sermons were preached by Messrs. M'Laren of Manchester, and Stowell Brown of Liverpool; and on the next sabbath by Mr. Dowson of Bradford. Mr. A. M. Stalker is the minister. The cost was £2,200, towards which £1000 had been subscribed.

TORQUAY. — On Tuesday afternoon, March 25, the foundation stone of a new baptist chapel was laid by J. C. Parry, Esq., of Delhi, India. A sermon was then preached by Mr. Page, of Plymouth, in the chapel, and a tea meeting of 400 was held in the Union Hall, after which, several addresses were given. The Rev. J. Kings, is the pastor of the church, whose labours have been so blessed, that after a considerable enlargement, the present place was yet too small for the increasing congregation.

RYDE, *Isle of Wight*.—It affords us much gratification in being able to report the progress our friends are making in this town. The foundation stone of a new chapel was laid on March 20, by Sir S. Morton Peto, Bart., M.P., in George Street, one of the principal streets. In the afternoon, at a tea meeting in the Victoria Rooms, five hundred sat down, after which a large meeting was held, Sir Morton presiding.

WELLINGTON, *Somerset*.—The Rev. J. Baynes has been compelled by the failure of his health to relinquish the pastorate of the baptist church in that town, which he has held for more than forty-one years. Mr. Baynes is only the third pastor the church has had in 102 years. Minister and people have abundant reason for gratitude on account of the blessing which has rested on their union.

A NOBLE PROPOSAL has been made for a "General Assembly of all the Baptist Churches of Great Britain and Ireland" at the Metropolitan Tabernacle, during this Bicentenary year. Why not? We should delight to see such a gathering, providing the proceedings were conducted "without partiality."

LEEDS, *Great George Street Chapel*.—We hear that this chapel and the site have been sold for the purposes of the New General Infirmary for £4,500. A new place of worship is contemplated. Lord Teynham preached on behalf of the trust funds on Feb. 23.

UXBRIDGE.—We have had very interesting annual services, when Messrs. Brock, of London, and McMillan, of Bayswater, preached. Between the services we had a very happy tea meeting, many ministers and friends being present to cheer and encourage us.

CARDIFF, *Canton—Welsh*.—The pastor of this church, Mr. J. D. Williams, was presented by his friends with thirty-eight volumes on divinity, and a purse of money, on Tuesday evening, March 25, as expressions of respect and attachment.

FOLKESTONE. — Considerable enlargements and improvements are about to be made in the chapel in Rendezvous Street.

TRURO.—Services were held here to welcome Mr. T. Lewis, as pastor of the church, on Lord's-day, March 23. On Monday, evening, a tea meeting was held in the Council Chamber, after which several addresses were delivered, and £62 subscribed in liquidation of the debt.

DOWNEND, *near Bristol*.—New and spacious school-rooms in connection with the chapel were opened here on March 17. After tea, a meeting was held, when the whole of the expences of erection were cleared off. John Foster, the celebrated essayist, was once minister here.

BACUP, *Zion Chapel*.—This spacious and beautiful place of worship was re-opened after various improvements, April 6, with sermons by the Rev. H. Hall, from Rawdon College, who on that day entered on the duties of pastor under the most cheering auspices.

RUMNEY, *Monmouthshire*.—Mr. D. R. Jones, previous to his removal to Abercarn, was invited to a public meeting, and presented with a handsome purse of eighteen guineas, as a token of the esteem and affection of his friends, after nearly twelve years of faithful service amongst them.

LLANDUDNO, *North Wales*.—The foundation of a new English baptist chapel was laid on Thursday, April 3, at this popular watering place. It is expected that the building will be completed in August. The site is excellent.

WORCESTER.—The church and congregation now meeting in Silver Street, have resolved to erect a more spacious chapel on a new site. E. B. Evans, Esq., has offered £1,500 to this desirable object.

REMOVALS.—Mr. R. S. Harrington, of Bristol College, to Ross.—Mr. James Bury, of Manchester, to Colne.—Mr. John Thomas, of Pontypool College, to Llandudno.—Mr. Middleditch, Secretary of the Baptist Irish Society, to Bow, Middlesex.—Mr. John Morgan, of Pontypool College, to St. Bride's, near Newport, Monmouthshire.—Mr. Thomas Fisk, of Bristol College, to Kidderminster.—Mr. Thomas Brooks, of Bourton-on-the-Water, to Wallingford.—Mr. T. H. Jones, of Pontypool College, to Tetbury.

RECENT RECOGNITIONS.—Mr. Rees Evans, late of Treherbert, over the Welsh church, Stanhope Street, Liverpool, March 24.—Mr. Llewellyn Jones, of Pontypool College, over the Welsh Church, Tottenham Court Road, London, April 3.—Mr. R. P. Macmaster, late of Coventry, over the church at Counterslip, Bristol, April 9.—Mr. E. Curtis, of Rawdon College, over the church at Hatch Beauchamp, April 9.

MISSIONARY.

MADAGASCAR.—Six missionaries in connection with the London Society have been ordained for Madagascar. The directors have received a munificent donation of £1,000 to aid them in their enterprise, from a friend who withholds his name but expresses his desire that his gift may not supersede, but rather stimulate, the liberality of others. By the latest accounts the Rev. J. J. Le Brun had returned from Antananarivo to the Mauritius, in consequence of an attack of fever. Mr. Ellis was awaiting the healthy season for entering the country. He sends home some interesting details. The christians are active, energetic, and grateful for their wonderful deliverance, and have greatly increased in numbers since the accession of King Radama to the throne. Letters from the capital state that the King had walked at the head of a large procession of christians, from a palace in the suburbs to his residence in the city, and that, at his request, the christians sang all the way. The commander-in-chief is also very favourable; he has given the christians a house near his own for a chapel; and some of the women of his family are believers in the gospel. "The King has ordered schools to be established, as soon as teachers can be provided, in all the villages in which schools were opened by the late king. He has abolished the ordeal by Tangena. He has made it a rule that all who appear before him shall do so in European clothes. He has encouraged the study of English to the utmost extent, having made it the diplomatic language of his government. In this respect the people share fully in his preference. When Mr. Le Brun began to pray in French, before one of the large congregations on the Lord's-day, the native minister stopped him and requested him to pray in English, as the people liked the English language." The young king is stated also to have inquired "freely about the religious proceedings of the christians in Mauritius, and whether the people are contented and happy, as well as rich; and said he wished to be friendly with all foreigners, but to be specially united with the English—that if he had a treaty of friendship with the English he should feel contented." He has advised the native christians not to make any change in their mode of worship or organisation till the missionaries arrive.

SOUTH SEAS.—The voyages of the *John Williams* missionary ship during the past year furnish abundant evidence to the triumphs of the gospel in the islands of the South Pacific. The missionaries have been eagerly welcomed by crowds of natives on shores not long ago inhospitable and blood-stained. Erromanga, so lately the scene of the murder of Mr. and Mrs. Gordon, has again been visited. It now appears that their death was effected by a chieftain who came from a distance, and was instigated to the act by a native of Singapore, long resident in the island, and notorious for his wickedness. The friends of the truth will rejoice to hear that, notwithstanding the sad reverses of the past, the prospect for the future is surely brightening. "We had thought," writes Mr. Murray of the Samoan Mission, "that, except the seventeen refugees whom we found at Aneitum, the Erromangans were still heathen idolators. How surprised and delighted, therefore, were we to find that instead of this there is a goodly number besides on whom the truth has manifestly made a considerable impression—who stand aloof from heathenism, and keep up the worship of the true God on this dark and blood-stained shore, and who seem determined, at all hazards, to walk according to their light. The number of those who thus adhere to christianity it is impossible at present accurately to ascertain. There are ten—six men and four women—in the Bay; and at a place called Tapontamasi, in the neighbourhood, where a Samoan teacher laboured in former years, there is a considerable number, both men and women, who were in the habit of attending schools and services while Mr. Gordon was alive, and who assisted him in building his house. These we were unable to see, but they remain steadfast, observing the sabbath and keeping up the worship of God as best they can."

RELIGIOUS.

The Queen at Osborne.—At a recent meeting at Cambridge the Rev. H. Huleatt, military chaplain, narrated the following:—"The incumbent of Osborne had occasion to visit an aged parishioner. Upon his arrival at the house, as he entered the door where the invalid was, he saw sitting by the bed-side a lady in deep mourning reading the Word of God. He was about to retire, when the lady remarked, 'Pray remain. I should not wish the invalid to lose the comfort which a clergyman might afford.' The lady retired, and the clergyman found lying on the bed a book with texts of Scriture adapted to the sick; and he found out that out of that book portions of Scripture had been read by the lady in black. That lady was the Queen of England."

Austria.—The first step has been taken towards emancipating the people from ecclesiastical thraldom. The committee of the Chamber of Deputies, to whom was deputed the task of framing a law to regulate the relations of the Church to the State, has proposed a measure which asserts the broadest principles of religious liberty. The concordat is at an end. Civil and political rights are declared to be independent of religious belief. At the age of eighteen every man is free to choose his own creed, and guaranteed protection in the exercise of his religion. There are to be no disabilities; and in the administration of justice even the scruples are respected of those who object to take the oaths in general use. It remains to be seen whether this liberal code can be reduced to practice in a country so long priest ridden, and so often cheated of its political rights.

Open-air Preaching by Ministers and Laymen.—A committee for English preaching during the International Exhibiton is being organized, of which Major Straith and Mr. Wilbraham Taylor are to be Hon. Secretaries. The chief object is to promote religious services, lectures, and prayer meetings, in churches, chapels, halls, and schoolrooms, under tents and in the open-air, to be conducted by clergymen, ministers, and laymen, specially selected, and acting under a responsible chairman. The committee is to be composed of ministers of all denominations, including several gentlemen accustomed to lay preaching such as Lord Radstock, Mr. Macgregor, and Captain Fishbourne. The appointment of a responsible chairman, as a guard against the mischiefs of indiscriminate lay preaching by incompetent parties, is a wise regulation.

France.—Protestants are increasing in their endeavours to diffuse a knowledge of the truth. Tracts are being privately and more widely distributed; and evangelical books, suitable for every class of mind, are being more numerously published. Twenty-one protestant places of worship were opened in France during the last year, which was an increase of eight on the two previous years, during each of which there were only thirteen.

GENERAL.

Lord Palmerston on Crinoline.—Speaking on the distress in Coventry, Lord P. said, "The ladies, who exercise so great a sway in all human affairs by changing their style of dress, inflict distress upon one set of manufacturers, or give abundant occupation to another. The Coventry ribbon-makers are suffering from the absence of ribbons upon the dresses